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CHILDREN'S  
ADDRESSES

*Rev. J. Vaughan M.A.*

















# ADDRESSES TO CHILDREN

DELIVERED

IN CHRIST CHURCH BRIGHTON

ON SUNDAY AFTERNOONS IN 1873

BY THE

REV JAMES VAUGHAN MA

*Incumbent*

SECOND SERIES

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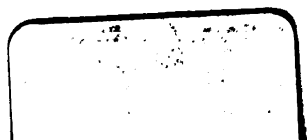


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saying anything else,—in saying “only His apostles;” because we are not quite sure about that; but you are perfectly right in saying “His disciples,”—because “His disciples” is a larger word than “the apostles.” He went up—in the sight of His disciples—forty days after He rose from the dead.

Can you tell me where we have any account of His going up into Heaven? In the first chapter of the Acts of the Apostles. Who wrote that? “St. Luke.” Is there any other account of His going up, besides that which St. Luke gives us? Is there any account in the gospels? St. Luke’s gospel tells us about it,—but is there any other of the evangelists who tells us of it? You know what I mean by “the evangelists?” Those who wrote the four gospels. Do any of them tell us that our Lord did go up into Heaven? St. Mark does. It is rather remarkable that, of the four evangelists, the two who tell us about the Ascension are not apostles. St. Mark was not an apostle. St. Luke was not an apostle. Those who were “apostles”—amongst the evangelists—St. Matthew and St. John—do not give us an account of the Ascension.

Does St. John speak about the Ascension at all? Do you remember any words of our blessed Lord’s—which St. John quotes—where He Himself spoke about His going up into Heaven? You will find some in John vi. 62. He says He will “ascend up where He was before.” Look at John xvi. 28: “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” Once more, John xx. 17: “Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My



Father, and your Father ; and to My God, and your God." Therefore St. John, you see,—although he does not give us an actually historic account of the Ascension,—gives us the words of our Lord, which pledge Him to ascend. That is to say, it was necessary for Him to ascend, to prove that He was speaking the truth.

Does St. Peter, do you remember, tell us anything about the Ascension ? Look at his first epistle and third chapter ; you will there find that St. Peter does tell us of the Ascension, in the last verse, "Who is gone into Heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto Him."

Two apostles, then,—St. Peter and St. John—both tell us about the Ascension,—though they do not give us an historical account of it.

When our Lord went up, what was He doing ? "Blessing His disciples." Who tells us that ? "St. Luke." Where ? In the gospel of St. Luke, if you look at the end of it, you will find it in the 50th verse : "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." They saw Him rise from the earth, with His hands uplifted, and His face turned down upon them, blessing them. It must have been very strange to see the body of a Man rising in the air ; and they must have had many mingled feelings. They saw Him go away ; they could not keep Him, or hold Him. They thought they had lost Him when He died, nevertheless He rose again ; but now He is going away, and His hands are uplifted, blessing them.

Then, what happened ? "A cloud received Him out of their sight." He entered into the cloud, and they saw



Him no more. How did they know He had gone into heaven? The two angels that stood by them—who had come from heaven—where He had gone to—told them He had ascended, gone thither. That is to say, the disciples saw the beginning of the Ascension, and they were told of the end of it, that it was finished and accomplished.

Had it been foretold—in the Old Testament—that the Lord should Ascend? "Yes." Where? Can you tell me any verse in the Old Testament which spoke about the Lord's Ascension? What does it say in Zechariah? It speaks about His coming again. But I want a verse that there can be no mistake about. There are a great many verses which seem to mean His Ascension; but I want one about which there can be no mistake. Look at Psalm lxviii. 18. That is just the verse I mean: supposing we all read it together. "Thou hast Ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." It was foretold,—it was spoken long before even Christ came,—that He should "go up on high,"—Ascend into Heaven,—and "lead captivity captive." That is to say, taking "captive" that bondage which Satan had held us in. He had made us "captives;" the Lord Jesus came to *free* us, and took Satan "captive."

Was "The Ascension" not only foretold, but was it shown in a type? Do you know anything in the Bible which is a type of the Ascension? Do you know what we mean by a type or figure of the Ascension? Something that was very like it, and meant to teach it.

We will not say that Elijah's going up was distinctly a



type of "The Ascension," but it was very like it. There was a great deal of teaching about the Ascension in it.

But there is a regular type,—a perfect figure—which was meant to teach the children of Israel about our Lord going up from the earth into the Heavens. You will find the type, and its explanations, in the epistle to the Hebrews, where you find so many of the types explained. The sixth verse of the ninth chapter will help you to understand "The Ascension,"—not only to make "The Ascension" interesting, but there is a great deal of teaching in the type. "When these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Then look into the eleventh and twelfth verses of the same chapter: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Then the twenty-fourth verse: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." We see the type, that, once a year, the high priest went through the first tabernacle,—or the first room of the tabernacle, the holy place,—into the second, or "the holy of holies," or most holy place. He went in there



"once every year," with what? "Blood." And there he went "to appear in the presence of God"—before the mercy-seat, with the blood, and with the incense too, (he was obliged to take that in, which means prayer), and he appeared there for the people. The epistle to the Hebrews tells us that was a type of our Lord Jesus going from this earth into the most holy place—with what? "With His own blood," there to "appear in the presence of God for us."

When you think of that wonderful day,—the day of atonement,—once a year, when the high priest was allowed to go into the most holy place, with the blood of sacrifice, and with the incense, to appear there for the whole of the people, it is to remind you of the Lord Jesus going from the earth into the Heavens, "the holy place not made with hands, there to appear in the presence of God for us."

Now, why is it so necessary, for us to believe in "The Ascension?" (because you will remember this is a part of our Creed, what we believe in, what we trust in,)—why is it so important for us to trust in the Lord Jesus as having Ascended? If He did *not* ascend, you say, *we* should not ascend. That is quite right. That is to say, He being gone into the Heavens, is to assure us of our going into the heavens. He is there as we have just seen—to "appear for us," and He represents us there; He has gone there as the Head of the body, hasn't He? Can you tell me any passage which says He has gone there as the Head of the body? The passage I am referring to is in the end of the first chapter of the epistle to the Ephesians; in the twentieth verse, we find: "Which He wrought in Christ, when He raised Him from the dead, and set Him at His



own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." He is gone up there into heaven as the Head of the body. As the Head is gone up, the body must follow. It is a pledge, a perfect certainty, that all His members will go after Him. His Ascension is perfectly certain to be followed by our going up into Heaven. As the Head rises, the body must rise too. He is the pledge, to make us quite certain that we shall go up also.

In fact, it is so certain that, in the same epistle, the next chapter, and sixth verse, St. Paul tells us we are there too: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." It is so certain that we are going there, that we are said to be there already.

If it is certain that we are to go there, what has that to do with our hearts? "Our hearts and minds should thither ascend," as we pray in our Collect on Ascension Day.

It is not sufficient that we are risen, but we want to ascend also. In the third of Colossians, St. Paul says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above." That is to say, we are not only risen from the grave with Christ, but are going up with Him; and all we are to do now, is to be "seeking those things which are above," where He is. It is leading us higher still you see. It is to teach us to raise our hearts



and minds to the heavens. That is another use of Christ's Ascension.

Tell me something else that He went into Heaven for, and it is necessary for us to believe that He went into Heaven for. When He said He was going away what did He promise to do? Send the Holy Ghost the Comforter. "If I go not away, the Comforter will not come." Therefore "He went up on high," as that verse in the Psalms says, "and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Is the Holy Spirit a gift? "Yes." Tell me a verse that says so. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" He is a gift. That was the best and foremost of the gifts that the Lord Jesus went to "receive for men," that God the Holy Ghost might "dwell among them."

Tell me one or two other things our Lord went into Heaven for. "To prepare a place for us." Yes; "I go to prepare a place for you." But another thing. Yes, that is right—"to intercede."

Those are the thoughts connected with our Lord's going up into Heaven, which make it so very blessed and necessary for us to believe in the fact of His Ascension,—the truth of the Ascension.

And when He went up, what did He do there? "He sat on the Right Hand of God the Father." Can you give me any passage which says so? We have not time to refer to many places. Look at the end of St. Mark, 16th verse; "So then after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God." Not to multiply texts, that is sufficient for us. Why



“the right hand?” What does “the right hand” mean? The place of honor and majesty. If you look at the third verse of the first chapter of the epistle to the Hebrews, you will find it called place of “majesty:”—“He sat down on the right hand of the Majesty on high.” Read me the first verse of the eighth chapter: “We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens.” It was the place of majesty, honor and dignity. We are then to realise Him as exalted very high indeed. “To which of the angels said He at any time, Sit on my right hand, until I make Thine enemies Thy footstool?” He never said it to an angel; but He said it to a Man, “the Man Christ Jesus.” Did He say it long before the Lord Jesus Ascended? Did not He say it in the Psalms? Are not we told of His saying it? Yes, in Psalm cx. 1. “The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.” There He is exalted, “far above all principality and power,”—as the reward for what? It is a reward,—I want you to think of what? If you look at Philippians ii. 8, you will see what it is a reward for; “Being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name.” Because He stooped so low,—to die the death upon the cross for you and me,—therefore God has raised Him up to the very highest point,—far above the angels,—made Him “sit on His right hand.”

Can you tell me any other idea, associated with it besides majesty and honor? Place of power. It is rather remarkable that three evangelists—St. Matthew, St. Mark, and



St. Luke—telling us of our Lord's trial before the high priest, give us the exact word which is used to describe "the right hand of God." They all give us the same word. In Matthew xxvi. 64, you will see what our Lord said: "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The "right hand" then is to be associated in your minds with the idea of "power."

Is the Lord Jesus Christ all-powerful? He is all-powerful, of course, because He is God; but as "the Man Christ Jesus" how do you know He is all-powerful? Did He say so? Yes. When did He say so? Do you remember He said so at that meeting in Galilee, that He had with His disciples? He said, "All power is given unto Me in heaven and in earth."

Being "set" on the right hand of God means, "set on the right hand of power," as well as honor and dignity.

We put these things, then, together. We worship Him, because He has the place of majesty and honor: we bless Him, that He is there "exalted a Prince and a Saviour," exalted as a King; and we also think of Him as of One all-powerful, to help us; all-powerful, to conquer our enemies; all-powerful, to take away all difficulties from our path; all-powerful, to ask God to send us all we need; all-powerful, to send the Holy Ghost; all-powerful, to send the holy angels to minister to us, "lest we dash our feet against a stone;"—"all power is given to Him," because He is there at the right hand of power. Therefore it is very important, and blessed too, for us to think of Him—not only as having gone into the Heavens, but being "at the right hand of God."



Then it says, He "sits" there. What do we understand by that? When St. Stephen was dying—what did He see? "Jesus *standing* on the right hand of God." That is the only time He was "standing." The risen Lord wanted His first martyr to understand that He was ready to assist Him,—ready to receive Him; therefore Stephen saw Him "standing." At other times, He is said to be "sitting on the right hand," as the evangelists tell us.

What do you understand by "sitting?" I will give you three ideas.

One, the idea of *rest*, that He had finished the great work that He had to do upon earth. Just as He had completed it, He said to the Father,—“I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou Me.” His work was "finished," and He "sat upon the right hand of God"—to show that it was finished. That is one idea.

Another important idea of "sitting" means—to *dwell*,—not simply resting, but stopping there, abiding there. The Lord went up into the Heavens, and "sitteth on the right hand of God," expecting, dwelling,—“till His enemies be made His footstool.” The idea is first of rest; then, dwelling.

And once more (very closely connected with the idea of "the right hand") of *majesty*. When we speak of a king, we always say, "He sits upon a throne." The idea then of a king—sitting upon His throne—is also the idea here. A king sits to rule, and dispense (in his sovereignty) to his people. I do not find Him "*standing*" but "*sitting*." Therefore I should associate these three ideas:—He is *resting* there from His work; He is *dwelling* in Heaven, and *sitting* there as our King.



Before we close, I want to carry your thoughts—(as I did in the case of the Ascension so also in the case of the “sitting at the right hand of God”)—from Him to ourselves. I said that one great reason for believing in “The Ascension, was to assure us of our ascending. Is there anything like that in the idea of His “sitting” there at “the right hand of God?” Are we “sitting” there now in the sense of that verse? I would ask you to look at Ephesians ii. 6: “He hath made us sit together in heavenly places in Christ.” We *are* then “sitting” there now. See again those three thoughts. *Resting* there: we do rest in Jesus, don’t we? *Dwelling* there: as Christians, don’t we dwell in heaven? And can it be said (as truly) we are “kings?” “Yes.” I am glad you are decided about that. “He hath made us kings and priests unto God.” In the prophecy of Zechariah it says, “He shall be a priest upon His throne.” He is “sitting at the right hand of God” both as King and Priest. The idea is there, though uncertainly; for it refers rather more to when we rise again. But certainly He is there as our King and Priest. We are “kings and priests unto God in Him.” We are “sitting” there *now*.

Are we to sit there *actually* by-and-bye. Yes. Do you know where He says so? Look at Revelation iii. 21: “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” That is what is in store for you and me. That is the last thought I leave with you, in connection with the Ascension of our Lord Jesus Christ. He says, If we are faithful,—if we “overcome,” that is, if we conquer all the enemies of our souls,—“the world, and the flesh, and the devil,”—our own evil hearts,—if we



“conquer” all,—we shall “sit with Him on His throne.” That is a blessed thought to carry away,—because if the Lord Jesus has “Ascended into the Heavens,” I know that I shall also ascend there, and if He is “sitting at the Father’s right hand” in the place of power and majesty, I know I shall follow Him—where He is gone before—that I shall “sit down with Him on His throne, even as He also overcame, and is set down with His Father upon His throne.”



## XII.

### *The Descent of the Holy Ghost.\**

TO-DAY is such a very high day in the Church—such an important day—that I think it would be almost a pity, if we did not spend our time, this afternoon, in thinking a little, and speaking a little together, about this very important subject, which is filling our hearts and thoughts to-day.

I should like some of my very little friends to tell me what is that very important subject which we are to think about. "*The Holy Ghost.*" Yes, we are to think about "*The Holy Ghost.*" And what are we Commemorating? That is a long word;—but what particular circumstances in connection with the Holy Ghost—what about the Holy Ghost—are we celebrating to-day? What day are we keeping in connection with the Holy Ghost? The day when He did what? When the Holy Ghost—came down from heaven? Yes, and did what? Filled the Church, didn't He? He came down and filled the Church with His presence. By "*the Church*" I mean the people of Christ.

On what day are we told in the New Testament that He came down? "*The Day of Pentecost.*" What does that mean? Is it called "*the Day of Pentecost*" in the Old Testament? No, it is not. It is a New Testament name

\*This Address was given on Whit Sunday by the Rev. R. M. Hawkins, M.A., Curate of Christ Church.



for what has another name in the Old Testament. Can anybody tell me what that was? "The Feast of Weeks." Why was it called "The Feast of Weeks?" Because it was "a week of weeks." Seven weeks from a certain day. It began upon the fiftieth day; a week of weeks intervening between two certain days. What was the day the children of Israel counted from? The Passover. But the feast of the Passover was only one day. Did they count from the Sabbath—from their Sabbath,—the day of the Passover—or not?

Suppose we look at it. Let us turn to Leviticus xxiii. It is very interesting to notice it, and it will help you to connect "the Feast of Weeks" with the Coming of the Holy Ghost. You will find the command given in the 15th verse as to what the children of Israel had to count it from. "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty-days; and ye shall offer a new meat offering unto the Lord." Observe that for a moment. The children of Israel were not to count from the first day of the Passover, but "on the morrow after the Sabbath"—the second day of the Feast of the Passover—there was a certain ceremony of "waving a sheaf" before the Lord. From that day, they were to count their fifty days; then, on the fiftieth day, they were to present another offering,—"a new meat offering unto the Lord," that was to be "two wave loaves."

When the Holy Ghost came down, it was fifty days—from what? From Easter,—from the Resurrection,—the morrow after the Jewish Sabbath. Remember that,—it



will help you,—that it was the morrow after the Jewish Sabbath (it was on the first day of the week, that Christ arose, Easter day),—from that day they counted their seven weeks, or week of weeks. Sometimes it is called “the Feast of Harvest,”—which was held, you will remember, the fiftieth day after Easter; not fifty days after killing the paschal lamb, but “the morrow after the Sabbath.” It was also called “The Feast of the First Fruits.” And do you think there was anything like that upon the Day of Pentecost? Don’t you think those “three thousand” that were converted on that day were like “the first fruits” of the harvest? Try and remember that. It will be a beautiful thought. There is the beginning of the harvest of the Church—which cost our dear Lord Jesus Christ so much.

It was the harvest that He Himself said should grow out of His death. Do you remember when He said that? “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” There was the harvest coming out of His death. When He rose, does not St. Paul tell us, He rose “the first fruits of them that slept?” That was like “waving the sheaf” on the morrow after the Sabbath.

Fifty days after that came the harvest of the Church,—the perfected harvest; the fruits turned into that which they were intended for, the glory of God; the first-fruits of the Church came upon the fiftieth day after the Lord arose.

Some Jewish writers have said (it is not in the Bible, but it is an interesting thought), that this “Feast of Weeks” was the anniversary of the giving of the law on Mount Sinai. We cannot say that it was



not. It was somewhere very near that. After they came out of Egypt, the law given on Mount Sinai was then turned into special covenant, the covenant of the law which Moses spoke so very much about. "The Lord made a covenant with us on Mount Horeb." It has been a very pleasant thing for some writers of the Christian Church to connect these two thoughts,—that, upon the "Day of Pentecost," the Lord was giving a new covenant to His Church. There is a very beautiful hymn of Keble's in "The Christian Year," which some of us sang this morning in church, connecting these two thoughts together,—the giving of the law to the children of Israel, and God giving the new covenant to His Church. If it was really the case, that, on that day, the Lord gave the covenant upon Mount Sinai, it helps to make us feel a deeper interest in the Day of Pentecost,—the day on which the Holy Ghost came down.

What do we call to-day? "Whit Sunday." I do not suppose you can tell me why we call it Whit Sunday. It is very difficult to say, and I do not know that it is very important. It is difficult, because people don't agree as to what it really does come from. But I will give you three explanations (there are a great many) that you may choose from.

The most common view, and the one that has the most supporters, is, that it was called "Whit Sunday," because newly-baptised persons, in the early Church, on that day wore white garments; therefore it was called "White Sunday" in consequence, which has been corrupted into "Whit Sunday." There is this against that origin, the old way of spelling the word, and also that was not the only Sunday on which these persons wore white garments, but



on the first Sunday after Easter as well. You are at perfect liberty however to take that view, if you think it right.

Other people think—that the term "*Whit Sunday*" is derived from "*wit*," or "*wisdom*," which came down so very strongly and powerfully on that day. And an old writer—about 500 years ago—has one or two lines which tell us that :

"This day *Whit Sunday* it is called,  
For *wit* and *wisdom* sevenfold,  
Came down upon the apostles  
As this day."

Others trace the name "*Whit Sunday*" to the origin of the word, given in the old German language (the old Teutonic), which is the parent of our Saxon, which has the name "*Wissen*"-day, which we have translated into "*Whit Sunday*."

It seems our Prayer-Book takes the first view I mentioned, and the last. At the head of the first Collect, it is called, *Whit-Sunday* ; and the next two it is, "*Monday*" and "*Tuesday in Whitsun-Week*," as if there was something of those two views in the name. But you are at liberty to take which you please. It is not very important.

But now the great thing we have to think about is, that the Holy Ghost came down as upon this day. It is this Article in the Creed we are going to speak about: "*I believe in the Holy Ghost*." Very simple words, but so full of meaning.

In the Bible, is that the only name He is called by? Sometimes He is called "*The Holy Spirit*," or "*The Spirit of God*." When the word "*Holy*" is not added, you never find the word "*Ghost*" by itself, because I suppose the Holy Ghost knew that the word "*Ghost*"—in



our English language—would very often be connected—especially in children's minds—with something very terrible and frightful; so our translators of the English Bible would not allow that name to stand by itself. He is "The Holy Ghost,"—never "The Ghost." He is sometimes called "The Spirit," but never "The Ghost." The name "Holy Ghost"—(as I daresay you know)—you never find in the *Old Testament*, it is only *New Testament* language.

Now, in regard to "the Holy Ghost," what do you believe about Him? *Do you believe that He is God?* I want as many children in the church as know that to answer. *Do you believe that He is God?* "Yes." Have no doubt in your mind about that. You will find that He has, in the Bible, the attributes of God: omniscience, omnipotence, omnipresence, and all the other attributes of God. Do you find He acts as if He were God? In what He does—all His acts—you will find He is associated with the Father and the Son. Can you tell me any text in which the Holy Ghost is put on a level together with the Father and the Son? I am sure you can give an answer, if you think. I do not ask you where they are, but if you remember them? What did our Lord Jesus Christ tell His Church to do, when He was going away? To "Baptize (men) in the name of the Father and of the Son and of the Holy Ghost." The One Name into which all Christians should be baptized is the One Name of the Three—Father, Son, and Holy Ghost.

Do you remember any other passage? What are the last words of our Morning and Evening Prayer? "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.



Amen." There the "Three" are put together. That is in the end of the second epistle to the Corinthians. The Holy Ghost would not be so there, if He were not equal with the Father and the Son. It is the Divine Name of all Three.

And what is of more importance, I think, is, that you should have a clear idea that He is *really a Person*. Some people find it difficult to get that into their minds. They think of Him as a power of God, working in them;—but I want you very much to get into your hearts (as well as minds) the thought that He is a real Person. A Person—who is all-powerful; a Person—who knows everything; a Person—who is perfectly holy; a Person—who is all love; a Person—who can think of us; a Person—who can feel for us; a Person—who can speak to us; a Person—who can work in us: not an influence, but a Friend;—a Person that you can hold "fellowship" with. That is the essential thing (if you will remember) in the grace—"The fellowship of the Holy Ghost."

He is a person. And there are many passages which would prove that to you. But there is one especially (I wonder if you can tell me of the one I am thinking of) which makes it so very very clear to us, that He is a Person,—just as much as God the Father and God the Son. It is easy for us to think of God the Father as a Person—in His name of "Father;" it is easy for us to think of Jesus Christ as a Person,—for He is "Man;" but it is not so easy for us to think of the Holy Ghost as a Person. There is one very blessed and comforting and precious passage in which the Lord Jesus is speaking to us, which makes it so clear to us, that He is a Person. Do you know what I am thinking of? Well, I must tell you, if you do



not. It is in the fourteenth of John, and the sixteenth verse—a very well-known passage indeed. What does our Lord say? There you see (as it were) those two things that make it so very plain that the Holy Ghost is a Person. “I will pray the Father, and He shall give you another Comforter.” “Another”—besides whom? Besides Himself. “That He may abide with you for ever.” That word “*He*” is very important; and if you could read the Greek, you would see how important it was,—because it is put with what is called “a neuter noun,” a noun supposed to have no gender at all. It is not “it” but “He.” And that “other Comforter” is as real as the Lord Jesus Christ was Himself. “Another” besides Himself. “I am going away, and it is better for you, more expedient, that I should go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” It was “another” to take the place of Christ. When He went up into heaven,—when He ascended,—He said, “I will send that other Comforter,”—just as real, you see, as the Lord Jesus Christ Himself.

Do try and get that well into your minds, and let nothing drive it out, or shake your faith in that. Feel it in your minds that you are speaking of your faith in a Person,—a Person that you can trust in, just as real as in the Lord Jesus Christ: a Person, who is very dear to you, very close to you, closer than any person possibly can be. I daresay you have some who are very near to you always; and I daresay you have got some invisible attendants that you cannot see, very near to you. Who do I mean? Some friends very near to you that you cannot see, to take care of you? Yes, the angels. They take care of



you. But they are not like the Holy Ghost; not so close. They keep by you; they bear you up in their hands. But the Holy Spirit is so close, that He is—where? "*In you.*"

Again. The Holy Ghost—the Third Person in the Holy Three—He "came down" as to-day. What do we mean that "He came?" Had not He been in the world before? Yes. Had He not been guiding people before,—helping people before? Yes. Well then, what does it mean? You remember what is said in the Gospel of St. John about the Holy Ghost "was not yet given." In John vii. 39, what does it say? "The Holy Ghost was not yet given, because that Jesus was not yet glorified." You see that word "given" really is not in the Greek at all. "Was not yet—because Jesus was not yet glorified." And again in that other verse: "If I go not away, the Comforter will not come." What does it mean—"The Holy Ghost was not yet," or "was not given," and, "The Comforter will not come?" I think it means this—that He was to come in a different manner to what He had been before. And there are two or three ways in which (I think) it is made plain to us. He was to "come" *now* in a covenant manner; as a matter of agreement and promise. Was He called a "Promise?" Yes. Where? In the first chapter of the Acts you will find our Lord calls Him "a Promise." "Wait for the Promise of the Father, which ye have heard of Me." Look at the covenant. God had promised that Holy Spirit as a covenant promise to His people. Do you know where He had promised it? What did St. Peter say upon the day of Pentecost about the Promise? Did not he say it was the fulfilment of the Promise? And to whom had God given that promise? To what prophet? "Joel."



Yes, at the end of the second chapter. As a matter of promise, as a part of the new Covenant undertaking with His people, He promised that Holy Ghost. There was now the fulfilment of the promise or covenant. He had promised to His own beloved Son that He would give that Holy Spirit to His Church. He came now for the first time (I think) in a covenant manner, a Promise which they could claim: they were praying for it.

Then I think also He came now, for the first time, in an indwelling manner. He was to come to dwell in people. Do you remember what our Lord Jesus had said about Him in John xiv. 17: "He dwelleth with you, and shall be in you." I think our Lord meant that the day was coming when the Holy Spirit should come and "dwell" in them. Take one or two passages. Read Romans viii. 11: "If the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Twice, the Spirit's indwelling is spoken of. One other verse—1 Corinthians iii. 16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I think on that day the Holy Ghost came for the first time—in a special manner—to dwell in the Church. He had been working in men's hearts and minds to a certain extent, telling them what to think, what to write, what to speak. He had been doing that long ages before. But now He came to take up His dwelling-place in the followers of Christ for the first time. He came down then in a much more powerful manner than before, in a more free and full manner. Before, His presence was seen and felt in a few; but now, in how many? Was He to take out a few here and there,



or to dwell in them all? In every one of them. Don't forget that. You will particularly observe, on the day of Pentecost, when those "three thousand" were converted, and they asked, what they should do? St. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost." Then He went on to say, "For the Promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They were *all* to be "filled with the Holy Ghost." What a blessed thought that is for you and me,—not one of us is to be left out of the Promise of the Holy Spirit.

I think that these are the points which made the Holy Spirit's coming that day a very especial coming,—making it so that it should be said, He had not come before.

What were the signs of His coming? On that day there was "a sound from heaven, as of a rushing mighty wind," and there were seen "cloven tongues like as of fire." We are not told that "the wind" was actually felt, or that "the fire" was felt, but they were signs,—“outward and visible signs of inward and spiritual grace”—of the coming of the Holy Ghost. Why is He like "the wind"? Why did He choose "the wind" as a sign of His coming? Can you see it? Do you know much about it? It is very mysterious, isn't it? Did our Lord Jesus Christ ever tell us that—liken the Spirit to "the wind"—because of that? What did He say? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The Spirit is very mysterious.



You can feel Him ; you can hear Him ; you can see His effects ; but you don't see how He works.

And when "the wind" comes—when He came that day—did He come very powerfully ? Yes, very strongly. And when the "wind" comes, does it give us life ? Is not the wind just the motion of the air we breathe ? Do you remember any passage where it says so ? Do you remember that passage in Ezekiel xxxvii. 9 : "Breathe upon these slain, that they may live." There was the life-giving power of the breath. So the Holy Spirit does give us life. He is the only One who can give us life.

And He chose "fire,"—why ? To purify, and also to warm. You know the warmth of the heart is always a sign of love :—

"Kindle a flame of sacred love,  
In these cold hearts of our's."

That purification is the great thought I should like to leave with you, in connection with the Holy Spirit. Is not that the especial thought connected in your Catechism with the Holy Ghost ? "What do you chiefly learn in the Articles of your Belief ?" "First, you learn to believe in God the Father, who hath made you, and all the world ; secondly, in God the Son, who hath redeemed you, and all mankind ; thirdly, in God the Holy Ghost, who sanctifieth you, and all the elect people of God." All tend to that—to separate us from the world, and to bring us out as the special people of Christ.

"Sanctify." Take that thought away with you. Whatever He does :—if He convinces you of sin, it is the first step to make you holy ; if He reveals Christ, it is leading you to Him for salvation ; if He teaches you,—it is in order that you may grow in holiness, by carrying out into



practice what you learn ; if He comforts you, it is to strengthen you. That is the real meaning of the word,—to “knit together,” to make you strong to endure trouble and affliction. By that affliction God is making you holy, isn't He ? If He “seals” you, it is to assure you of your holiness ; so that all seems to tend to the one thought, of sanctification.

If so, then,—if you say, “I believe in the Holy Ghost”—who “sanctifieth me, and all the elect people of God,”—you are as good as saying, you have an interest in that Holy Ghost,—aren't you ? Now, have you ? Do not answer thoughtlessly, but answer to your own heart,—“Have I that Holy Spirit ?”

Do you know you may have Him for the asking, as your companion in fellowship ? Don't you remember that well-known passage : “If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him ?” You may have Him—as your companion—for the asking. Ask for Him, then ; and when you feel that He is with you (and He will let you feel it) keep Him there. Do not grieve Him. Do not vex Him. Do not resist Him. Do not do anything wrong. You can *grieve* Him. I thank God for that word “grieve.” It shows how much He loves you. He loves you and longs to be with you, and that you may be with Him.

Thank God for this day. Thank God—whenever you think of this day—that the Holy Ghost came down—in that wonderful manner. Then feel, “This promise is for me,—for the little ones. God said so on the day of Pentecost that I may have the Holy Ghost—however young I am—for the asking.”



Whenever you thank God for the Holy Ghost, go on to ask that He may be always with you,—that He may *dwell* in you ; and then if you follow Him, He will make you holy, make you happy, and carry you safely through life : and if the Spirit of Christ dwell in you, “He shall quicken your mortal bodies,”—raise you up again,—“by that Holy Spirit that dwelleth in you.”



### XIII.

## *The Holy Catholic Church.*

“**T**HE *Holy* Catholic Church!” What makes it “holy?” The Holy Ghost. Why? Could it be “the *Holy* Catholic Church” without the Holy Ghost? Is anything “holy” without the Holy Ghost? No. Does the Holy Ghost make everything “holy?” Does He? “I believe in the Holy Ghost.” “I believe in the Holy Catholic Church.”

Are you in “the Holy Catholic Church?” Let us go back to that point. When you were Baptized,—when you were a little baby,—there were two things done:—you were given to God, and you were given to the Church. The first thing the clergyman said, was, “I Baptize thee:” then he sprinkled the water,—“I Baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost.” Then you were given to God the Father, God the Son, and God the Holy Ghost. Then the next thing the clergyman said was,—as he put the mark of the cross upon your forehead,—“We receive this child into the congregation of Christ’s flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ’s faithful soldier and servant unto his life’s end.” And then the clergyman said this: “Seeing that this child is Regenerate, and grafted,”—this is the part—



“grafted into the body of Christ’s Church.” So that you were “grafted into the body of Christ’s Church;” therefore you are part of “the Holy Catholic Church.” I shall have more to say about that by-and-bye.

Now, having looked back at the Baptism, I want you to look at another thing: I want you to look at the Thirty-nine Articles. Do you know where to find them? They are generally in the Prayer Book—the last thing before the singing Psalms. I want you to look at the Nineteenth of the Thirty-nine Articles. I hope you have got them in your Prayer Book. Let us all read it, as many as have got it. “The visible Church of Christ is a Congregation of Faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ’s ordinance in all those things that of necessity are requisite to the same.” That is enough. I want you to think a great deal. The Creed tells us what all Christians believe everywhere; and the Thirty-nine Articles tell us what “our Church” believes. They are our only Church Articles. And this is what the Church says “a Church” is. What is “a Church?” Let us read it again. “The visible Church of Christ is a congregation.” Shall I tell you what “a congregation” means? A flock. It is a Latin word, meaning “flocking altogether.” You are “a flock.” I am the under-shepherd. Christ is the Great Shepherd. It is a “flock together.” That is what the word means. “A Congregation of Faithful Men, in the which the pure Word of God is preached.” There must be the Gospel, or there would not be “a Church.” “And the Sacraments.” How many Sacraments are there? Two. “And the Sacraments be duly ministered according to Christ’s Ordinance in all those things that of necessity are requisite to



the same." That is "a Church"—"a flock of faithful people, where the pure Gospel is preached, and where the Two Sacraments are (in their right way,) administered." That is the visible "Church."

Do you know the difference between a visible and an invisible Church? What is "visible?" Do you understand the word "visible?" What we can see. What is invisible? The unseen. Then, does "the 'visible Church'" mean Christians on earth, and "the invisible" the Church in heaven? No; nothing to do with it. Do not think that. It does not mean that at all. Get that out of your mind.

"The visible Church" means what we can see. Now I can see that you all come to church; I might have seen that you were all baptized; I might have seen that you read your Bibles. Then I see that you are "a visible Church?"

Can I see whether you love God? No. Some in this church love God, and some do not: can I say for certain who these are? Nobody can say that. The heart is invisible. Whether you are, or are not, a real Christian, is an invisible thing. That is "the invisible Church,"—those who really love Christ. Nobody can really tell whether you love Christ. All in this church now—because they have been baptized, and are called Christians, are "the visible Church;" and all those who really, thoroughly, and indeed love God, they are "the invisible Church."

Do you understand it? That is the difference between "the visible" and "the invisible" Church. The "invisible" means you cannot see the boundary; you cannot say who are, or who are not true Christians.

Now "the visible Church" is "a Congregation of Faithful Men." That is the answer.



I am going back now to look at the words—I wonder whether you understand them—"The *Holy Catholic Church*."

Who knows what the word "holy" means? Shall I tell you what it comes from? It is a German word and it comes from—"being healed." You were sick, and you were healed, and, being healed, you are made "whole," and then when you are made well,—when your soul is made well,—you are "whole,"—your "whole" heart is given to God;—you are "holy."

Shall I tell you what the meaning of the word is in the Greek?

Perhaps some boys here know Greek. It means "without earth." The Greek word means, "delivered from earth;" "not earthly." A beautiful root—"without earthliness." The English word means, "whole." That is the etymology, the root of the word "holy."

The word "holy" is taken in two meanings. I want you to understand them. Sometimes the word "holy" means "set apart." Anything that is "set apart" becomes "holy." A cup is "holy"—if it is "set apart for God." The temple, the very snuffers were "holy"—because "set apart for God." Look at the second verse of the 86th Psalm. David was a humble man. Now, would David call himself a good man? Would he? "No." Then what does he mean when he says there, "I am holy." Does he mean "I am good." No; he means "I am a king; and, being a king, I am set apart,—consecrated;" not "my heart is 'holy;' but my office,—a king." I do not think David would say, "I am a good man;" he was too humble for that.

"Holy" sometimes means "set apart," but sometimes it means "very good."



Who can tell me what "holiness" is? I think a little Irish boy was not very wrong. When he was asked, "What is holiness?" he said, "Plase your riv'rince, it is to be clane inside!" That is holiness.

I will tell you what it is. It is the image of God. It is to be like God. That is holiness. God is "holy." "Holy, holy, holy, Lord God Almighty." Christ is "holy." Do you remember anywhere, where Christ is called "holy?" "Thy *Holy* Child Jesus." The Holy Ghost is "holy" of course. He is "the *Holy* Spirit."

Then, to be like God,—to be "holy" like the Father, and the Son, and the Holy Ghost, that is holiness: to be like Him is to be holy. It is the image of God.

Well then, the first thing we say of the Church is, it is "holy," *i.e.*, it is set apart, the Church is set apart, and the real Church is "holy,"—like God.

I will tell you what somebody once said. "The Church is like God as the clock is like the sun. The sun is Christ. The clock is set by the sun; it goes with the sun; and we regulate it by the sun. So the Church must be regulated by Christ. It must keep time by Christ. It must go with Christ. As the clock is with the sun, so the Church is with Christ." "The Holy Catholic Church."

Now, having looked at the word "holy," I want you to look at the word "Catholic." You must spell it. I hope every one can spell it. Should you like to spell it now? Can you? "C-A-T-H-O-L-I-C." I don't know whether you like me to tell you difficult things. Shall I tell you what the word really means? We had the word just now in the Litany; but we did not call it "Catholic." We said what it means however. Just before we pray for the Queen,



what do we call "the Church?" "That it may please Thee to rule and govern Thy Holy Church *universal* in the right way." That is the same as "Catholic." That is the common word. "Catholic" is a Greek word, made up of two words. It means—"Cath—olic,"—"Throughout the whole." The beginning is a preposition, the end is an adjective. "Throughout the whole;"—everywhere;—"Catholic;"—universal;—"The Holy Catholic Church."

Some of the epistles were called "Catholic" epistles. Shall I tell you how many? Seven of them. Do not forget their names. St. James's,—the two epistles of St. Peter,—the three epistles of St. John,—and St. Jude's,—are the seven "Catholic" epistles. And the reason why they are called "Catholic" is because they were not written to particular churches, but were general, universal. The Church is called "Catholic." "The Catholic (universal) Church,"—everywhere.

If you want to know which is a true "Catholic Church," you must look at the Article, and ask, "Is it like that Article says?" Is it "a Congregation of faithful men?" Is "the pure Word of God preached?" Are "the Sacraments rightly administered?" Then it is a true Church. If Wesleyans or Independents have these marks, they are a true Church. If not, they are not. The Quakers have not the Two Sacraments, they are not a true Church. The Socinians are not a true Church,—because "the pure Word of God is not preached" by them. I am quite sure of these; but I cannot say generally which is, and which is not. But God knows those who are true, and those who are not. "The pure Word of God must be preached, and the Sacraments rightly administered," to constitute any "Church" a *true* "Church."



It is something like a great army. In a large army, there are different regiments. We belong to the regiment of the "Church of England." That is our regiment. Then there are the regiments of the Wesleyans, the Baptists, the Independents. We may wear different uniforms; we may be different in some things; but we are all under one great Captain, Christ. One great army — "the Holy Catholic Church," universal—everywhere.

Now look at this. Can there be a "Church" *in a house*, —in a family? I am waiting for an answer. "Yes." Look at the second verse of the epistle to Philemon. Read it if you have got it. "Archippus our fellow soldier, and to the Church in thy house." Then there is a "Church" in a "house."

Can there be a "Church" *in a city*? Certainly: The epistles to "the Church at Rome" and "the Church at Ephesus," show that there can be a "Church" in a city.

Can there be a "Church" *over all the earth*? Yes.

Can there be a "Church" that takes in more than the earth? Yes. *In heaven.*

There is a "Church" in a house,—a "Church" in a family,—a "Church" in a country,—a "Church" taking in the whole world,—and a "Church" in heaven. That is "the Catholic Church." The "Church" in heaven and the "Church" on earth takes in all. "*One Church.*"

How is it divided? Shall I tell you? Like regiments. There is "the Church *militant*," and there is "the Church *triumphant*." Which are we in? "The Church *militant*." What does "militant" mean? Soldiers fighting. It is the Latin word for "soldiers." There is "the Church" fighting here. Fighting with what? Fighting with sin, and Satan, and ourselves; fighting against ourselves!



And "the Church triumphant"—who have done with fighting, and gone "into the banquetting-house," and "the banner over them" all "love."

Both together make "*one Church*"—militant and triumphant.

Now, about the term "Church," I do not think you quite understand the word. The word "Church" means five things. I will tell you what they are. The first thing is a building, *i.e.*, bricks and mortar. Another thing is ministers; they are called "the Church." I shall speak about that again presently. The third thing is all people who are baptized; every one who has been baptized. The fourth thing is—those who take the Lord's Supper,—communicants. And the fifth thing is those who are really pious,—those who not only come to Church,—who not only have been baptized,—who not only come to the Lord's Supper, but those who really and truly have God dwelling in them.

Do you see those five things? Can you repeat them? A building,—the ministry,—all baptized people,—all communicants,—all who have the Holy Ghost.

So you see there is circle within circle,—a "Church" within a "Church." Which "Church" do you belong to? You are inside these walls;—so far is good. You are with the minister;—so far is good. You have been baptized;—so far is good. Not many of you come to the Lord's Table; you are not old enough; but you all may belong to the "Church"—the true "Church" within—those who really love God.

Now I want to look at these five things.

Can you tell me any place where a building is called a "Church?" I am not sure it is anywhere; but if it is any-



where, it is in 1 Corinthians xi. Do you see the word "Church" there? I think you will see it in the 18th verse. "For first of all, when ye come together *in the Church.*" That may mean the building; but I think it means the people.

Is it right to say—when a young man is going to be a minister—"That young man is going into the Church?" No, it is not right at all. I advise you not to say it—it is not true—because he was put "in the Church" when he was baptized. Therefore it is not right to say—when a man is going to be a minister, "He is going into the Church"—because he was "in the Church" long before. You might say if you like—"He is going to be a minister;" or, "he is going into the ministry;" or, "going into orders;" or, if you like it a little better, "he is going into holy orders;" that would be the best thing to say when a man is going to be a clergyman.

But does "the Church" mean the ministry? There is one passage in St. Matthew where it is possible it may mean that; but I do not think it does. If a person has offended you, "tell it to the Church." First, to himself; then to one or two more; then to the minister. I do not think it means that, but to "all the people in the Church."

The third thing the word means is, *the Baptized*: all baptized people belong to "the Church." Then those who are communicants: I hope you will all soon become so. And then those who are really pious. "The Church:"—"the Holy Catholic Church."

Now I want you to tell me any things in the Bible said to be like "the Church:" emblems, pictures. Can you think of any? I think you will if I remind you that one name for "the Church," in the Bible, is "the kingdom of



neaven." "The kingdom of heaven" in the Bible does not always mean heaven; but it means "the Church" *on earth*. For there are two parts of God's "kingdom;" two provinces in one great empire,—one on earth, the other, in heaven. In the 13th of St. Matthew, the term "kingdom of heaven" does not mean only "the Church" on earth, but it means also "the Church" *in heaven*.

There are a great many other things too. Tell me, if you can, anything that is like "the Church."

Was Moses's "*burning bush*" like "the Church?" Yes. It meant "the Church." "The Church" persecuted,—cruelly treated; but which cannot be destroyed. That "bush" was "the Church."

Does "*the Vine*" mean "the Church?" Yes. The branches, the stem, the root; that is "the Church."

Does "*the moon*" mean "the Church?" Is "the moon" like "the Church?" Try to think why "the moon" is like "the Church." Can you find out? If you cannot, you may look at the sixth chapter of the Song of Solomon and the tenth verse. It is a description of "the Church." Find it quickly, please, and read it. Will you all read it? "Who is she that looketh forth as the morning; *fair as the moon*, clear as the sun, and terrible as an army with banners?" That is "the Church." Why is she like "the moon?" Does "the moon" shine with her own light, or with borrowed light? With borrowed light. Do we shine with our own or borrowed light? Borrowed. Can we shine, if Christ does not shine upon us. No. That is the reason "the Church" is like "the moon." She has no light in herself, but borrows all her light from the sun.

Is "the Church" *like a net*? Which "Church" is like



a net? The last "Church" I mentioned,—all the pious? or the last but one—all communicants? or the last but two—all the baptized? which is it? There are good people and bad people. So there are here good people and bad people: good fish and bad fish. That is "the Church."

Is "the Church" *like a field*? What grows in a field? Wheat and tares,—both together. That is "the Church"—wheat and tares, but because there are some tares in it, is it not a wheat field? Suppose you saw a wheat field, and saw lots of poppies in it, would it be a wheat field notwithstanding the poppies? Yes. So, in my heart and yours, I know, there are a great many weeds; but I hope it is Christ's heart, notwithstanding. There are some naughty children here; but I hope it is "a Church"—though there are some weeds and tares found here.

There are a great many things "the Church" is like. It would tire you to go through them all. Do you think you now understand what is meant by "the Holy Catholic Church?" Shall I repeat to you what I have said? Listen to me. You were put into "the Church" when you were baptized; when the minister said, "We receive this child into the congregation of Christ's flock." The Article tells us what "a Church" is: "The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered in all those things that of necessity are requisite to the same." There is "the Church militant," and "the Church triumphant." "Holy" means set apart, and it means like God. "Catholic" means universal, all over the world. "Church" means five things. And you will remember we have seen some of the enblems of "the Church."



I am only going to say two more things to you. What does "the Church" rest upon? What is its foundation? Peter? St. Peter? does not it? Then what does that mean in the 16th of St. Matthew? Tell me, will you. "Thou art Peter, and upon this Rock I will build my Church." What does that mean? Do you understand it? Christ had said, "Whom do men say that I the Son of Man am?" Simon Peter said, "Thou art the Christ, the Son of the living God." Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it." What does it mean? Will you listen to me while I tell you? "Thou art *Petros*, and upon this *Petra*—(quite a different word) I will build my Church." "*Petros*" means "a Stone;" "*Petra*," means "a Rock." Peter was a "Stone," out of the Rock, and on the Rock; and upon the "*Petra*," the "Rock,"—not the "*Petros*," the "Stone,"—Christ said He would "build His Church." What was the "*Petra*?" What Peter had just said Christ was. "Upon Christ I will build my Church." "Thou art *Petros*, 'a Stone,' but upon '*Petra*,' the *Rock*, as thou hast just said—the Son of the Living God—upon Christ I will build my Church." He is the foundation of "the Church," and not Peter.

Now once more. Will you turn to the twelfth chapter of the Hebrews: you will see a very beautiful account of what "the Church" is there. It is too long to stop to read it all now; but just look at the twenty-second verse, it is so beautiful. It is what you and I are "come to," if



we are in "the Church." "We are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,"—that is "the Church;"—and "to an innumerable company of angels,"—that is part of "the Church," the holy angels are in "the Church;"—"to the general assembly and Church of the first born,"—those Christians upon earth—"whose names are in the book of life;"—and we are come "to God the Judge of all, and to the spirits of just men"—those now in heaven—"made perfect; and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling"—that "blood" which cements "the Church," which fastens it together, which cleanses the Church, which makes it the Church,—which is all that does make it "the Church."

But we cannot stop longer now; only to hope that we shall all be in *the true "Church"*—"the Church" on earth,—and presently move up to that blessed, happy "Church" in heaven!



## XIV.

### *The Communion of Saints.*

“**T**HE Communion of Saints!” Very difficult! Somebody said to me, “Are you going to Catechise about ‘the Communion of Saints?’ It is too difficult! Very difficult!” But what is a difficulty? Something given you to overcome. And if it is right for us to have it, God will be sure to help us to understand it. So we will take the difficult subject—“The Communion of Saints.”

We must first be quite sure that we understand what “Saints” mean, and what “Communion” means. Do you understand me? “Saints!” “Saints!” who are “Saints?” The word means “Holy;”—“Holy Persons;”—“Saints;”—“Holy!”

O my dear children, what a word “holiness” is! “Holy! Holy! Holy!” It is a great thing if I say of a person, “He is good.” It is a greater thing if I say, “He is religious.” It is a far greater thing if I say, “He is pious.” But it is greater still if I say, “He is holy.” “Holy!” it is a grand word. “Holy!” Such are “Saints.” Do you remember when we were speaking upon the “Holy Catholic Church” that we said that the word “holy,” in Greek, means “without earth,” “with no earthliness:” that is the meaning of the Greek word, “without earth,” “nothing earthly:” and that the word “holy” in English means,—it comes from a Saxon word, and means “whole,”



"entire," "complete." The "whole" heart given to God. "Holy!" That is the meaning of the word.

But who are "holy?" How humble, how kind, how pure, how fond of prayer, how useful, how like Christ a "holy" person must be! That is what I should say to be "holy"—(should not you?) to be like God. "Be ye holy—for I am holy." To be like God—that is to be "holy."

But who are "holy?" The "Saints" in heaven—they are "holy." O so holy! They have washed away the last stains; they are all white; and they stoop to the ground, and they cast their thrones on the ground; and they have not a wandering eye, nor a wandering thought! They are always loving God, and serving God—day and night—saying, "Holy, holy, holy, Lord God Almighty!"

The angels are "holy," but the "Saints" are holier than the angels. The angels have not been washed in the blood of Jesus Christ;—the "Saints" have. The "Saints" are holier than the angels. If you were to die a good little child, would you become an angel? Never! never! Nobody goes to be an angel. It is quite a mistake when people say, "Oh! the little baby is gone to heaven, and become an angel!" That is not true. They are above angels; much more than angels. They are "Saints." Holier than angels are the "Saints" in heaven.

The first time "Saints" are mentioned in the Bible is in the thirty-third chapter of Deuteronomy, where it is said: "The Lord came with ten thousands of Saints." And almost at the end of the book of Jude; there is the same thing said about the "Saints" "The Lord cometh with ten thousands of His Saints." These are the "Saints" in heaven.

But the "Saints" in heaven, are they the only "Saints?"



Are there any other "Saints?" Are there "Saints" on earth? Tell me, can a little boy be a "Saint?" Can a little girl be a "Saint?" Are there "Saints" on earth? Yes, I am sure there are "Saints" on earth, because David said in the sixteenth Psalm: "The Saints that are in the earth." And St. Paul's epistles, you will remember, to whom does he write them? Very often to the "Saints." "To the Saints at Colosse." We are told to "Wash the Saints feet." There are "Saints" on earth certainly. But they are not like, not equal to the "Saints" in heaven.

Who are the "Saints" on earth? Those who are "growing holy." Do you know the word "Saint" is the short for "Sanctified?" And those who are becoming "Sanctified," that is, becoming "holy," they are called "Saints" on earth. As soon as you begin to love Jesus Christ, the Holy Spirit comes into your heart; and then the Holy Spirit works in your heart, and makes you good. Not all at once,—far from it! It takes years, and years, and years; but He makes you gradually better and better; that is, He sanctifies you. It is very slow and very gradual; but when you are becoming "holy" then you are a "Saint." When the Holy Spirit is in you, and you obey the Holy Spirit, and you are getting holier and holier, then you are "Saints." Those are the "Saints" on earth.

I will tell you of a man who, I think you will say, was a "Saint." I mean Archbishop Leighton. Now I will tell you something about Archbishop Leighton. I will tell you what Bishop Burnet—who was also a very holy man—says of Archbishop Leighton. He knew him very well, for he lived with him. He says of him: "I never heard him preach where there was a wandering eye in the church,



and scarcely ever where there was not a weeping one. I never heard him say a word in all my life which was not to make people good, to edification, to do good. And I never saw him in any frame of mind in which I should not wish to be found in my dying hour." That is Bishop Burnet's account of Archbishop Leighton. Was not that a "Saint?" a man who so talked, so lived, that he was always in such a frame of mind as that in which Bishop Burnet wished to be in his dying moments. He was a "Saint,"—a "Saint" on earth.

Those are the "Saints." There are the "Saints" in heaven, and the "Saints" on earth. Do you think you quite understand what "Saints" mean? If not, I should like to go over it again. What is a "Saint?" A holy person. What is "a holy person." One like God. Are there both "Saints" in heaven and on earth? Yes. What is the difference? The "Saints" in heaven, are they perfect? Yes, perfect, as we can conceive anything. Are the "Saints" on earth perfect? "No." Are they getting more perfect? "Yes." What is that called, when we are growing in good things, becoming more perfect? "Sanctified." Is "Saint" the short for sanctified? "Yes." Then may a boy or girl be a saint? "Yes." Did you ever know one? I have. I have known a very little boy, and a very little girl, quite a "Saint."

Now I am going to talk to you about "Communion." There is another word sometimes used for it,—do you know what it is? "Fellowship." That is right. Can you think of any place where "fellowship" is used?—it is one of the best passages in the Bible about "Communion." In the first epistle of St. John, the first chapter, and nearly the beginning of it; will you read it please, together?—



"That ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." Is "fellowship" the same as "Communion?" Yes.

Now I want to speak a little about what "Communion" is. Do you understand it? I will tell you what it means. It is *to have something in common*, and then to have a feeling that comes in consequence, "I have something in common." Do you remember that in the beginning of the Acts of the Apostles, second chapter, we read that of the early Church "they had *everything in common*." Do you remember? They had their money, their food, their houses, and I suppose the boys and girls had their playthings "in common." God ordered it so. Ought we to have it now? Could we, do you think? Would you like it? Would it be good? Did it go on in the Bible? Scarcely any time. It soon stopped. Because soon after we read about "the Poor Saints," and "Collections" being made for them. Therefore it could not then have been all "in common." Besides, does not God say, there shall always be poor people: "The poor shall never cease out of the land?" And don't you think it is a good thing there are poor and rich? Does not it make the rich kind to the poor, and teach the poor patience? Good must come out of it; and if we do as we ought to do, it is better than if all were equal.

I do not think "Communion of Saints" means "everything in common:" to have all our bread and meat, our houses and playthings, and everything "in common." It cannot mean that. What does it mean then? I wonder what we have got "in common?"

Supposing you were to go and travel in a foreign



country,—and you were to be a long time away in this foreign country,—and it was a long time since you saw anybody in an English dress, or heard anybody talking the English language,—and supposing some day you met somebody talking English, and you spoke to him, and found that he was an Englishman,—that he had the same Queen as you; and when talking a little more you found he came from Brighton, and that he had walked in the same streets with you,—and knew the same people, and went to the same church,—and knew all about Brighton,—and talked just like you,—was educated just like you,—would not you be very much drawn to him,—wouldn't you like to talk to him? Living in the same country,—under the same Queen,—going to the same church,—having the same native place,—wouldn't it draw you to him?

Or suppose this. Supposing you meet somebody else anywhere, and you found that that person knew somebody that you loved,—and supposing that that person loved that person that you loved,—and liked to talk about the person you loved,—and praise the person you loved very much,—would not you feel a great “fellowship,” and great joy to that person just because he loved some person that you loved?—you have something “in common” with him,—a common friend; and therefore you are very much drawn to that person because he loves the same person that you love.

Or supposing another thing; supposing you went to sea with some other people,—other passengers were on board with you,—and supposing there came on a dreadful storm, and you felt you were all going to be drowned, to perish! You were all in one “common” fear; and perhaps you prayed together that God would rescue you from the danger.



And supposing you were all shipwrecked together on a rock, and then a ship came and took you off, and you were all saved, would not you ever after have a strange feeling towards those people, and if you ever heard anything of them, would not you think you once had something "in common" with them? would not it unite your hearts,—make you feel very much?

Once more. Why do brothers and sisters love each other? Because they have so much "in common." The same father,—the same mother,—the same home,—the same memories,—brought up together,—went to one school together. Therefore brothers and sisters do love each other very much. They are "in common;" something "in common."

Now if this be true,—if you can be drawn to persons you meet in a foreign country, because they speak the English language;—if you can be drawn to persons because they have loved the same persons you have loved;—if you are united to persons, because they have passed through the same trouble that you have;—if brothers and sisters love each other because they have the same father and mother,—don't you see how it all applies to Christians? Aren't we all in a foreign country, and are not we drawn to those who speak the same language of heaven, who are citizens of heaven? Don't we all love the same Person, the Lord Jesus,—and if we all love Him does it not make us to have something "in common?" And if we have all known the danger of our sins, nearly perished, and yet saved, will it not draw us to all who are saved? And if we are all brothers and sisters, shall we not love all those who are brothers and sisters in Christ? We have something "in common." We have come from



the same country,—we are going to the same home,—we have the same friends,—we have known the same dangers and the same mercies,—we have the same Father, the same brothers and sisters: we have got a deal “in common.”

Let me just speak further to you, my dear children, I want you to understand a little more what “Communion” is. Will you listen to me?

Supposing you and I—anyone in this church—any boy or girl in this church—are real Christians: do not think of anybody else; I mean one boy or one girl in this church,—supposing you and I are both God’s children, and we love one another very much, and we are very intimate, and we meet, and when we meet, we like to talk together. Perhaps we talk together about good things,—about God and heaven; and perhaps, sometimes, we say a prayer together; and perhaps sometimes we read a little part of the Bible together; perhaps sometimes we sing to Him, give Him praise,—or agree to do some work together: then you and I have got “communion.”

Now supposing—when you and I are such good friends, have such close friendship,—you were called to go to America, or Calcutta,—would it stop our “communion?” Not a bit. There would be thousands of miles between us:—oceans, mountains, continents. There you are at Calcutta, or New York; you are reading the Bible,—praying,—trying to do good; I am at Brighton: I love you, and you love me; we feel someday we shall see one another again; it does not alter our “communion” one bit. We have just the same “communion,” though we do not see one another for years and years,—because you know you may live in a house with somebody, and yet feel



thousands of miles off from him; or a person may be thousands of miles off, and you feel him quite close. It is not a matter of miles, or geography.

Or we may go a little further. Supposing you, living at Calcutta, or New York, die there, and go straight to heaven, and I live still in Brighton: is our "Communion" the same? Yes, it is just the same as before. You are doing, in heaven, perfectly, what I am trying to do down here in Brighton, imperfectly. You are loving God *there*,—I am loving Him *here*. You pray *there*,—I pray *here*. We are united in Christ. The "Communion" is not broken.

In due course of time, I die; I go up to you in heaven. Then we meet in heaven. We talk all about what we did upon earth,—perhaps about this sermon. Then we are joined together again. We are like Christ. We mingle our praises and our works; and our "Communion" is perfect.

Put those four things together, and that is "The Communion of Saints." When you and I talk and praise together in Brighton,—when you are in another country, and I am remaining here, and we are still doing the same things,—when you die, and go to heaven, and I still remain on the earth, and yet our "fellowship" is not broken,—when I die, and go to heaven, and we come together again, and we carry on our intercourse—that is "the Communion of Saints."

I have a few things more I want to say to you. Do you understand about the "Communion of Saints?" Not quite. Do you think you understand it a little better than you did? I cannot explain it more, it is so very difficult; but I hope you understand it a little. If not, I wish you would come



and ask me about it sometimes, come and talk to me about it; then we should have a little "Communion;" then we should feel it more; and I hope you would then understand it better.

Now I want to say a few things. I advise every boy and girl in this church to be careful that they have got one religious friend. Have you a religious friend?—the friend of your soul? either young or old,—I don't care much which; but I mean now rather a young one. Have you a religious friend,—a friend to your soul? You might if you liked (there would be no harm in it) pray to God to give you one,—one who could be a friend to your soul. I could wish every boy and girl to have a real religious friend. It is not very easy to find. Religious people are rather shy in making friends; they do not make friendships all in a minute. If you know anybody—in school or at home—that you think is quite a religious person, try to make friends with that boy, or girl, or that man or woman, if you like. Do try to have a religious friend. Then you will have "Communion." It is very nice to take a Sunday walk—a walk on the Downs,—and talk about good things. That is the nicest thing possible. Not to talk all manner of foolish things,—but to have nice conversation. That is "the Communion of Saints."

Then sometimes you might say, "We will have a prayer together;" or, "We will agree to read a passage together in our own rooms; then, on Sunday, in our walks, we can talk about it;" or, "We will try to do some good to some other boy or girl: we will make an united effort, and see if we cannot do something for God in the world." This is the real "Communion of Saints."

I should like you to look at a passage,—Ecclesiastes iv.



9,—I am going to read three or four verses. Will you listen, and see if you understand it? “Two are better than one; because they have a good reward for their labour. For if they fall:” now listen,—“if they fall, the one will lift up his fellow.” Do you see? “But woe to him that is alone when he falleth! for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.” There is an allusion to “the Communion of Saints” here. It is a very great thing to have a religious friend. Think of that passage.

There is one more passage I want you to look at, in the third of Malachi,—the last book in the Old Testament,—and the 16th and 17th verses. It is a beautiful passage. Do listen to it. “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.” Who are “the jewels?” Those who “talk often one to another” about Christ, and the things of Christ. Those are called “jewels.”

That is one thing I want to say to you,—try to have a religious friend; have “Communion,” such as I have been trying to speak of.

Now I want to say another thing. Have you any one you love, who has “gone?” I wont say “lost,” I don’t like that expression,—“Have you lost any one?” “Oh! I have ‘lost’ a father, or ‘lost’ a brother.” I don’t like

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the expression. They are *not* "lost." I have "lost" nobody. But "Is anybody you love *gone to heaven?*"

Have you had any one you love go away to heaven? have you a father or mother in heaven? or a brother, or a sister, or a friend, or any one you knew well? Has anybody you love gone to heaven? They are not far off,—perhaps not even so far off as you think. I think if we get to heaven we shall find that they were not so far off as we fancied they were. Do not think they are far off. I will tell you how it seems to me,—as if we were all in one great "house;" we are in the lower story, they are in the upper ones. We are in the lower rooms, they are in the higher ones. "In My Father's House are Many Mansions." This is part of it. This world is one portion of it. It is all the same "house."

The "tribes of Israel" were all one body; but "two-and-a-half" were one side of the river, and "nine-and-a-half" the other side of the river. A little river alone prevented their being all together. So with us. They are on the other side of the little river, gone to heaven; we are on this side of the river, still on earth. But we are all one. Just as the people of God were one in Canaan. Do not think of them as far off.

Well, may we pray to them?—may we pray to "the Saints?" May I pray to the Virgin Mary? May I pray to St. Peter? May I pray to them? May I not? Are you sure? Why not? Why may I not pray to St. Peter and to the Virgin Mary? Why not? Because if I pray to the Virgin Mary, or to St. Peter—here in Brighton,—and you pray to the Virgin Mary or to St. Peter in Asia, or America, then St. Peter or the Virgin Mary must be in America, or in Asia, and in Brighton *at the same time*,—



must not they? Then they must be present everywhere,—at the same moment; then they are omnipresent,—then they are God! If St. Peter and the Virgin Mary can be present with everybody at the same time, in all parts of the world, then they must have one of God's powers—the prerogative of God,—*Omnipresence*! I think that is the great reason why we may *not* pray to the "Saints." It is making them Gods. Therefore we must not pray to them.

But though we do *not* pray to them, do you think they pray for us? Do you think those who are gone to heaven pray for us? I do. I like to think so. I do not see why they should not. *We must not ask them to pray for us.* But I think they do pray for us. I think that is part of "the Communion of Saints."

Then, seeing they are in heaven, and we on earth, can we still have "Communion" with them? Certainly. We love them, and they love us. We are doing the same things together. The more you are doing the same things as the "Saints" in heaven, the more you are like them. The nearer you live to the departed dear ones, the nearer you are to Christ; and it will help you to be nearer to Christ, the nearer you live to them.

And when we go to heaven, or get to heaven together, do you think we shall know one another? Yes. Have you any doubt about it? Are you sure we shall know one another? Could you prove it? How do you know we shall know one another in heaven? Did not David say, about his little boy in heaven, that he should "go to him?" "I shall go to my boy; I shall go to my child." Did not St. Paul say that the people, to whom he had been useful, should be "his joy" in another world? And are not we told that Jesus Christ shall give us back



all that we have lost? And does not St. Paul say, "we shall know as we are known?" If we "know" everything, surely we shall "know" one another? Yes, it is certain we shall know one another. There is no doubt about it. And if we shall know one another, we shall talk together, and praise together, and love together. There will be perfect "Communion" then—when Jesus Christ comes again.

Let me repeat to you, in conclusion, a verse in the Bible, and the way in which you should say it. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus"—now mark! "Will God bring *with Him*;" not "with God," but "*with Christ*." Those that "sleep in Jesus" God will "bring *with Jesus*." When Jesus comes, God will not only "bring Jesus," but He will "bring *with Him*" those who have gone to heaven before.

Most people say, "God will bring with Him." That is not right; but "God will bring *with Him*," WITH JESUS.

Then those who are gone before will come in that beautiful procession, and we shall see them, and we shall be lifted up in the clouds to meet them; we shall "meet the Lord in the air," and all those God brings "*with Jesus*."

And then we shall understand better than we understand it now, what "The Communion of Saints" means.



## XV.

### *The Forgiveness of Sins.*

WHY does "the Forgiveness of Sins" come so late in "the Apostles' Creed?" Should not we have expected it to have been at the beginning? Why so late? Is it because we shall want "Forgiveness" at the end, just as much as at the beginning? and that if you live to be one hundred years old, you will want "Forgiveness" just as much as you do now? Is that the reason? Or is it at the last because it is among the very great things? "The Forgiveness of Sins,"—"The Resurrection of the Body,"—and "The Life Everlasting." Three grand things!

The words "Forgiveness of Sins" occur five times in the Bible. Three times in the Acts; once in the epistle to the Colossians, once in the epistle to the Ephesians. So it is taken out of the Bible—"Forgiveness of Sins."

When Luther first began to read the Bible, he felt his "Sins" very much indeed; and he was always crying, "O my Sins!" "O my Sins!" When one day, a monk came into his cell, and when the monk heard Luther say, "O my Sins!" "O my Sins!" he did not quite know how to comfort him. But he took his prayer book out of his pocket, and he said to Luther: "I read you my *Credo*." The first word in "the Apostles' Creed" is "*Credo*" in Latin. He opened his "*Credo*," and he read, "I believe



in the Forgiveness of Sins." And it was such a comfort to Luther. It took quite a load off his mind; and he began to be happy, when the monk read to him—out of the "Credo,"—"I Believe in the Forgiveness of Sins."

I hope it will be a comfort to us now; "I Believe in the Forgiveness of Sins."

And now the first thing is, *What is "Sin"?* Will you think? What is it? In the first epistle of St. John, it says, "Sin is the transgression of the law." "Sin" is breaking God's law. In Romans iii. 23, it says, "All have sinned, and come short of God's glory." That means—we are not like God. If men do not do what they do for God's honor, then they have "Sinned."

I will tell you what "Sin" is. Whenever you do anything,—or say anything,—or think anything,—which is against your conscience, which you know to be wrong,—for your conscience is God's Spirit speaking in you,—it is "Sin." Or whenever you don't do something,—or don't say something,—or don't think something—which your conscience tells you you ought to do, or you ought to say, or you ought to think,—*it is Sin. That is "Sin."*

Do you understand what "Sin" is? You have a little bird that sings in your bosom; and whenever you stop that little bird from singing in your bosom, that is "Sin." The little bird would always sing, if you did not cause him to stop. When the little bird does not sing, you have done something wrong! "Sin!" "Sin!"

What does "Sin" do? If you will read the 38th Psalm, you will see what "Sin" did to David,—what David felt "Sin" to be. He says, "Sin" was like "arrows" running into him; and he says that "Sin" was like "aching bones;" and that "Sin" was like a "wound" in his



body. And if you look at the 7th chapter of the Romans, you will see that St. Paul thought his "Sins" were like being tied to a dead body. "O wretched man that I am, who shall deliver me *from this dead body*,"—"this body of death?" It is like being tied to a dead body! O, "Sin" is a dreadful thing! We do not always feel "Sin" so bad, do we?

There is a kind of ink with which you may write a letter, and nobody can read it; but if you take the letter written with that ink to a particular light, it will all come out quite clear. But you won't be able to see the writing till you bring the letter to a particular light. That is like "Sin." Sometimes we cannot see it. But bring it to the proper light, and you will see how dreadful it is! You may not think much of "Sin" now, but you will some day. "Sin" is a very bad thing!

Did you ever feel this: you did something very naughty in the day, you did not think much about it. When you went to bed at night, you thought of it. After you had got into bed, it was like a thorn in your pillow,—you could hardly lie still. There is a thorn in your pillow! I hope it won't be in the dying pillow of any of us! It will be a dreadful thing to have a thorn in our dying pillow! "Sin" is sometimes a thorn in a dying pillow! "Sin" is a dreadful thing!

Which are worst,—"Sins" of what we do, or "Sins" of what we don't do? Those that are placed "on the left hand," on the last day, are they placed there for "Sins" they did do, or for what they did not do? *What they did not do!* All of them. There is as much "Sin" sometimes in not doing, as "Sin" in doing. "Sins" of omission!



And we must not think of "Sins" as people think of "Sin." We must think how God thinks of "Sin," and how you would think of it, if in God's place. What is the worst "Sin?" I wonder what is. Murder or pride? Which is worst?

If, supposing you do a "Sin,"—you who have got so many advantages,—if you do a "Sin,"—is it not worse in you than it is in another person, who has not got all these advantages? Is not a little "Sin" in you a greater evil than a larger "Sin" in a poor heathen? Certainly. O "Sin" is a dreadful thing!

If you do not feel "Sin" to be a bad thing, it is of no use for me to talk to you about "The Forgiveness of Sins." But if you think "Sin" is a very bad thing,—it will be a very great comfort to know how it is to be "Forgiven." And do you know it is my duty, and my privilege—because I am God's minister—God has told me to come to tell you about "the Forgiveness of Sins." For He says to me, and He says to all His ministers,—*"Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins."* I am commanded to say this. I should like to "cry" it to all of you now: *"Your 'Sins' are forgiven, and your iniquities are pardoned."*

Now let us think how it is to be so. Has everybody "sinned?" Supposing somebody said to you, "I have not sinned," would you believe it? Could you bring a text in the Bible to prove that everybody has "sinned?" "If we say, we have no sin, we deceive ourselves, and the truth is not in us." "All have sinned, and come short of



the glory of God." "There is none that doeth good, no not one."

Now I am going to speak about "The *Forgiveness of Sins.*" It is a very great difficulty to "Forgive Sins."

I once prepared a Mahometan for Baptism. I asked him, "What makes you wish to be a Christian?" He said to me, "Because when I was a young man, I was very wild; and I do not see, according to any religion—except the Christian religion—how a just God can forgive me. But I see in the Christian religion how a just God can forgive me." That was a very fine answer. Because you see there was a great difficulty in the way of "Forgiveness."

Supposing there was a boy who had done something very bad in a school, and supposing I went to that school, and I said, "I will forgive you out-and-out, at once:" then the other boys would go and do just the same; or that very boy I had forgiven, would go and do the same thing again. It would be rather encouraging to him than otherwise. So that would not do.

God might have said up in heaven, "I forgive you all your sins." But then that would be an encouragement for people to go and "sin" again. Besides, God had said, "The soul that sinneth, *it shall die.*" And He cannot break His word. Therefore if anybody could be forgiven without dying,—without his soul dying,—without his dying eternally,—then God would have broken His word.

There is the difficulty. God is a kind, good, loving God, yet a just God; and He must keep His word. How can we get out of the difficulty? There is only one way. Supposing you were condemned to die; and the Queen had said you must die. There is only one way to prevent



it. Supposing you could find somebody who would say, "I will die for you," then that would do,—because the law would have been kept, and people would be afraid to "sin" again, for they would see that "sin" brings death. It is only in that way it could be done.

There is the wonderful truth. We all were condemned to die, and we deserved to die. But One has come from heaven to die for us. And He must be something more than man, to die for everybody; because if a man died, that would not be equal to the death of everybody. But if the Son of God dies, that is equal to everybody's death, and more than equal to everybody's dying. Jesus Christ must die for us. And "for us" means "in our stead." It means, *He died in our place*. In the ninth of Hebrews it says more than once, there is *no* "Forgiveness of Sins" *without blood*. There must be "shedding of blood." The sacrifices taught that in the Old Testament. There must be "shedding of blood" before we are forgiven. The blood of Jesus Christ stands for our blood. He is in stead of us. By that blood of Christ, we shall be forgiven. And so God is both good and just. "He is just, and the justifier of him that believeth in Jesus." He is good,—because He forgives us: He is just,—because He has laid the punishment upon Christ.

Was it hard to Christ? Not a bit! He liked it. It was a great pleasure to Him to do it. He is happier now, and happier for ever, because He did it. Therefore it was no hardship to Christ. He rejoiced at it. "I delight to do Thy will, O God." And He says, "For the joy set before Him, He endured the cross, despising the shame." He liked it.

This is the way of "Forgiveness." There is no other



way. You cannot go, and say, "I will pray to God to forgive me, and God will forgive me." That is not the way. I sometimes ask people, How can you get "Forgiveness for your sins?" "By praying," they say. That wont do. There is the difficulty. How do we get "Forgiveness of Sins?" I will tell you how. You must just feel: "I am a poor, miserable sinner." You must make no excuses whatever. You must not justify yourself, or say, "There is a great deal to excuse me. Another led me to do it." You must not say that; but you must simply say, "I am nothing but a poor, miserable sinner. But I believe Jesus died for me." Then you will be "forgiven."

I will tell you what happened once. In Toulouse, in France, there is an arsenal, and in the arsenal a prison; and a great many prisoners are there. Some years ago, a great prince was travelling, and he came to Toulouse, and he went over the arsenal, and the governor of the arsenal said that as he was so great a man, he would show his respect for him by allowing him to give liberty to any prisoner he chose. So the prince went over the prison, and asked the prisoners why they were put there? what had they done? and all about it. All excused themselves. They said, "It is all unjust in my case. I did a very little thing; but I ought not to have been punished." But one man said to him, "O sir, it is quite right that I am here. I deserved to be hung. I am very wicked. It is a mercy they have not killed me. I deserve it all, and more than I have got." The prince said, "That is the man I release; that is the man that shall go free."

God says the same. This is all that is wanted. You must feel your "sin."



Your pardon comes like a letter, and outside is written, "For sinners!" And if you write your name underneath, "Yes, I am one of these sinners, it is to me," then it is to you. And it is only to sinners who feel they are sinners. That is the way to find "Forgiveness."

Remember, my dear children, God cannot live with "Sin," and "Sin" cannot live with God; and God has two ways of putting "Sin" away from Him. One is, putting it away in hell,—then that is away from Him. Another way is to throw it into, and bury it in the Fountain of the Blood of Jesus Christ. Then He wont see it. There is Christ between Him and it, and He cannot see it. All the immensity of Christ is between Him and the "Sin." One of those two things God must do. "Sin" cannot dwell with God.

That is the way, then, by which "Forgiveness" is to be obtained, and that is what you are to do.

Now I want you to see a little about that "Forgiveness of Sins." Does it come *all at once*? Think, does it come at once? Can you tell me? What do you think? Will you look at the twelfth chapter of the second of Samuel. See what Nathan said to David, and David said to Nathan. Have you got the verse?—it is the 13th. "And David said unto Nathan, I have sinned against the Lord." And what did Nathan say unto David? "The Lord also hath put away thy sin." *Not*, "The Lord *will* put away," did he? *Not*, "The Lord is *putting* away." But, "THE LORD HATH." What is the meaning of the word there? "Hath." It is done. As soon as ever David said, "I have sinned," Nathan said, "The Lord HATH." It is already done. "The Lord *hath* put away thy sin."

Which is quickest? The way in which an echo comes



from a sound, or the way in which pardon comes through the confession of sin? Is the pardon quicker than the echo? Is it quicker than sound travels? Is it quicker than light travels? Is it quicker than the telegraph? Yes, it is quicker than any. You say, "I have sinned!" you claim the promise; and it is done,—quicker than thought!

I have heard of a New Zealander, who said, "I saw a great mountain, and it stood between me and heaven, and I could not see heaven for the mountain; but as I was looking at it, one drop of blood fell on the top of that mountain, it melted away, and it was gone, gone in a minute!" One drop of blood made the mountain all disappear.

Do you know what I mean by "the mountain?" "Sin" is a mountain. If you could pile up all your sins, you would find them a mountain. Which are most—the sands on the sea-shore, or your "Sins?" Your "Sins." Yes, it comes all at once, "Forgiveness."

Is it *complete*? Think of this. Does anybody have one sin forgiven, and not the rest forgiven? Supposing you have done some one particularly wrong act, in confessing it to God, do you ask Him to forgive only that one sin? and does He forgive only that, and leave all the rest? Is not that impossible? Yes. If one sin is forgiven, are all forgiven? Yes. You cannot have a partial forgiveness. You cannot have one sin forgiven, and not the rest. You are either "Forgiven" out-and-out, or not at all. If you love Jesus Christ, and come to Him, all is forgiven. Therefore it is *complete*.

Is it gone quite away? Can you think—in the Bible—of any things which show how far our "sins" are put



away from us when they are "forgiven?" "As far as the east is from the west, so far hath He removed our transgressions from us." Can "the east" become "the west?" Then can your "sins" and you ever meet again? Never! If "the east" could meet "the west," then it could not be "east." The "east" and "west" must be separate. Then you, and your "sins," can never meet again.

Where are your "sins?" If they are "forgiven," are they before Christ's face, or "behind God's back?" "Behind His back." Who said that? Hezekiah. Look at the 38th of Isaiah, and the 17th verse: "Thou hast cast all my sins behind Thy back." God does not look at them; and we must not look at them, except in sorrow for having committed them.

And where are they put? In the Colossians, it says, They are "nailed to the cross." Then they cannot come out again. Nobody can unfasten those nails! There was a resurrection to Christ's body; but there is no resurrection to a forgiven "Sin."

And where are they put? If you look at the very end of Micah, and the last verse but one, it says somewhere else where they are put. They are "cast into the depths of the sea." What a comfort it is to think that while my "sins" are a mountain, the sea is unfathomable; I can put the mountain of my sins into the unfathomable ocean of God's love,—and they wont rise again,—for they are *buried* in the depths of the sea!

Oh! God does things so grandly. It seems almost too good to be true,—doesn't it? Then what does God say? "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your



thoughts." No man would say it. If you had sinned against any man, as we have sinned against God, I do not think any man would have forgiven you.

God's way is this, then,—Perfect "Forgiveness;" all gone! Do you remember in the 16th of Leviticus, that beautiful language about the scape-goat? Do you remember the priest was to take a goat, and then to pronounce upon the head of the goat all the sins of the people; and then the goat was to be let loose, and to go away, away, away, "into a land not inhabited," where nobody could see it! So God takes away "Sin." The scape-goat, Christ, the True Azazel, takes away all our "Sins" completely.

Is it a very sweet feeling? Yes. I wonder whether we have all felt it? Have you ever known what it is for "Sin" to be a burden on your mind, and then have you knelt down, and told it all to God, and asked "Forgiveness for Christ's sake," and then had the happy feeling, "I believe my sin is forgiven?" Have you known that happy feeling? It is the happiest thing on earth. There is nothing so happy! You feel so very free, so very happy.

I had a little girl in my school once,—not here, but in another place; and when she was dying, she said to her mother, "Mother, there was a bad mark against me in the school-book; but I think the blood of Jesus Christ has washed out the bad mark." And she died quite happy, thinking that the blood of Jesus Christ had washed out the bad mark in the school-book. See how she realised it; how she felt it; what faith she had. She had a bad mark, but the blood of Christ washed it away, and it was gone!

When you tell God about your "Sins," I advise you to



be very particular in telling Him of the little things. Do not say, "I am a sinner;" but tell Him each particular, every little thing you can think of; tell Him everything,—tell it all out. It is such a sweet feeling—"Now I have laid it upon 'the Goat.' It is 'taken away into a land not inhabited.' It is 'nailed to the cross,'—'cast into the depths of the sea.'"

Will it ever be mentioned again? Do you think that the "Sins" of God's people—the "Sins" that have been forgiven—will be mentioned at the day of judgment? "No." You do not think that they will? Does every body think that? There is a difference of opinion about it. I do not think they will,—for don't you know it says,—Ezekiel xviii. 22,—"They shall not be mentioned unto him," and then in Jeremiah,—quoted twice in the Hebrews,—it says, "I will remember their sin no more."

What is the best thing—to forget, or to remember? Is memory the best thing, or forgetfulness? It is a very difficult question which is best. It is very pleasant to think, "God remembers some things;" but it is also very pleasant to think, "God forgets others." God says, "He will forget," and "He will not remember," our sins,—if we confess them to Him, and they have been forgiven. So I do not think that we shall ever have our "sins" mentioned to us again, if they are once "forgiven."

Now supposing that somebody should say, "Oh! that is very, very nice; but surely if it is so easy to be 'forgiven,' it will make people go and 'sin' again?" Would it, do you think? Let me ask you this. Supposing I showed you a bloody dagger, and I said to you, "This bloody dagger killed your brother,"—would you like that dagger? Wouldn't you hate that dagger? Would not



you say, "I cannot bear to look at it; I won't think of it even; I will have nothing to do with that dagger. It killed my brother." Do you see what I mean? *What killed Christ?* YOUR SINS. *That is the bloody dagger!* Will you love your sins that killed Him? Wont you hate the bloody dagger? There is no fear that the sense of being "forgiven" will make you bad. It will make you hate "Sin," and the sooner you are forgiven, the holier and the better you will be. It will be so pleasant. You will be like the Israelites, when they had the blood on the door. They could sit down, and eat their feast. You cannot enjoy anything unless the blood is on the door; unless the blood of Christ is on your soul. You will think, "I may die, and what will become of me? I am not ready to meet God." But when the blood is on the door, you can enjoy anything. It is such a happy feeling.

Besides, as soon as you feel your "sins" *forgiven*, you will love Christ, and you will try to do everything to please Him.

It is like this. Supposing you had a watch, and it would not go, and you took it to a watchmaker, and you told him about it, and he said, "I don't wonder it will not go, for it has no mainspring; the mainspring is broken." So your heart won't go right without the mainspring. What is the mainspring? Love to God. Who will love God? The person who feels "forgiven." Then he has got the mainspring. Your heart won't go right without it. You will never live a happy, holy, good life till you get the mainspring—which is the love of Christ in your heart. That will be the effect of it.

And now, my dear children, are your "Sins" *Forgiven?*



Are they all "Forgiven?" or have you some bad, bad conscience? Do you remember something you have done, and there it is like a dark shadow! Is that before you continually? Have you any "Sin" troubling you? Why not get "Forgiveness" to-day? Don't go to bed to-night without the happy feeling, your "Sins" are "Forgiven." You may have it.

I will tell you what. Go to Jesus. Leave nothing out. Tell it all to Him; and as you do it, try to think as if you saw Jesus on His Cross,—and the blood flowing from those wounds. Then feel, "There are my Sins! He washes me clean,—white as snow!"

Then, as you lie down upon your bed, fancy you see Jesus standing by your bedside, saying, "Go to sleep in peace! Go to sleep in peace!"

Then, what a blessed thing it will be—when you come to die—to hear those words, those words of love: "Go in peace; thy Sins are Forgiven thee!"



## XVI.

### *The Life Everlasting.*

THE Last Words of "the Apostles' Creed"—"*The Life Everlasting.*" Can anybody tell me any verse in the Bible where the words, "*Everlasting Life,*" come? Think. There are a good many; but I should like you to look at two. Will you look at the second verse of the twelfth chapter of Daniel? Will you read it to me? "And many of them that sleep in the dust of the earth shall awake, some to *Everlasting Life*, and some to shame and everlasting contempt." That is one verse. Now will you turn to the sixteenth verse of the third chapter of St. John, and read that to me? "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have *Everlasting Life.*" That will do. Then we have got it in the Bible, and we have got it in the Creed,"—"Everlasting Life!" "*Everlasting Life!*" I want you to be quite sure that it is taken out of the Bible,—because I always like to begin with that. Ask always, "Is it in the Bible?" This is in the Bible. There are several other passages where it is in the Bible, but these will do.

Now I want to ask you another question, Can anybody tell me the difference between "Everlasting Life" and "Eternal Life?" Is there any difference? What is "Eternal?" That which has no beginning, and no end. What is "Everlasting?" That which has a beginning,



but has no end. "Everlasting" has a beginning, but no end; "Eternal" has no beginning and no end. Do you see?

At a Deaf and Dumb Asylum, in Paris, the question was put to the Deaf and Dumb Children, "What is Eternity?" And the answer a little boy wrote down was, "Eternity is the life-time of the Almighty." Eternity is not our life-time, —because we have a beginning; but God has no beginning and no end,—therefore "Eternity is the life-time of the Almighty." That is the difference between "Eternal" and "Everlasting." You are not "Eternal;" but you are "Everlasting." "Everlasting Life!"

Now I want to know—as the "Everlasting Life" had a beginning,—when did it begin? When did it begin? When does "Everlasting Life" begin? When you were born? When you die? When you were baptized? When does "Everlasting Life" begin? Will you think? Not when you were born;—not when you die certainly;—not quite when you were baptized. But when?

That we may understand that a little better, I want you to think of a very important subject. Now think! What is "Life?" What is "Life?" Life! You are made up of four things. What are you made up of? You have got a body,—you have got a mind,—you have got a heart,—and you have got a soul. You have four things.

A little boy is made up of four things. He has a body, and you see his body. He has got a mind; you see him in his studies. He has got a heart,—to love his father and mother with. And he has got a soul,—to love God with. You have got body,—mind,—heart, and soul.

Supposing your body was quite alive,—you could run, jump, and do everything with your body,—but you had no



mind,—you could not think; you were a poor, stupid, ignorant thing! and you had no heart,—you could not love anybody; and you had no soul,—you could not pray to God,—would you be alive? Scarcely. I should say such an one was not altogether alive.

But supposing your body was alive, and you could run about, jump and play; you could study, and do sums, think and remember; but you had no love to anybody,—you were a poor creature without any heart,—you could not love anybody, nor anything, and you had no soul—would you be quite alive? No, you would hardly be worthy of being called “alive,” if you had no love to God or man.

But supposing you could do all these three things,—run about, play, do your studies, read and remember,—also love very much,—but you never cared about God,—you never prayed,—you had no power to think for God,—would you be quite alive? Not quite. All the four parts must be alive. Your body must be alive,—your mind must be alive,—your heart must be alive,—your soul must be alive. Then you are alive. That is “Life.”

There was an old man, sixty years old, and somebody said to him, “How old are you?” And he said, “I am three.” “You, three? why, you are an old man of sixty.” “I am only three. It is three years ago since I began to love God. That is when my life began. I am only three years old.”

That is “Life”—when we begin to love Jesus,—when we begin to be really religious,—when we become God’s children indeed.

Then, when did “Everlasting Life” begin? Not when you were born,—not when you die;—but whenever you begin really to love Jesus.



Are you alive? I wonder whether you are. I don't think everybody in this church is alive. *Are you alive? Are you alive? Are you alive?* "Life Everlasting." Have you began "The Life Everlasting."

"The Life Everlasting" begins in this world,—but when does it end? Never! never! It is for ever, and ever, and ever! You are to live for ever, and ever, and ever! "The Life Everlasting."

This life is getting very short. You have got on a good way now. Life is very short, very short! the life here.

Did you ever hear of a poor prisoner, in France, who was condemned to a dreadful punishment? I will tell you what the punishment was. He was put into a very comfortable room, nicely furnished, a very pleasant room. The next morning, when he awoke, he thought, "Why, the room has got a little smaller. The walls are coming together. The room has got smaller." He rubbed his eyes, and thought, "It must be a mistake." The next morning, when he awoke it had got a little smaller still. And every morning, the room was getting smaller and smaller, till he said, "I shall be crushed! The walls will come together, and I shall be crushed!" And, poor man, he was crushed! for the walls were so contrived that they got closer and closer together, very slowly, every day a little more, and a little more, till the poor prisoner was crushed to death!

This world is like that room. It is getting smaller and smaller; shorter, and shorter, and shorter. Will you be crushed to death? No, because I hope when the walls get very close, you will fly away; but do not mind a bit, the sooner they get closer together, the better,—because it is to fly away!



Supposing you were living in a poor, miserable, little old hut and somebody came and said, "Your hut is going to be pulled down; but there is a palace prepared for you; and when your hut is pulled down, you will go to the palace,"—would you mind the hut being pulled down, if you had a palace to go to? We have "Life Everlasting" before us; therefore we do not mind that this life is getting short.

What have you got to take with you into the next world? Shall you take your soul with you into the next world? Shall you take your body with you into the next world? Now, let me hear. I want an answer to that. Shall you take your body with you into the next world? Yes, certainly,—changed it will be, but still you will take your body with you into the next world. The body is "Everlasting." It will be changed; but you will have your body for ever and ever.

Have you anything else you can take with you? Will love go with you into the next world? If you are doing God's work, doing service for Christ, will it go with you into the next world? If you have got a Christian friend,—a Christian husband,—a Christian wife,—will they go with you into the next world? Yes. A great many things will go with you into the next world. "Life Everlasting!"

Will your studies go with you into another world? Will your music, your singing, go with you into another world? "Life Everlasting!" They will go with you into another world,—certainly, certainly; a great many things will go with you into another world. "Life Everlasting!"

If we are Christ's children, almost everything—all we care much about, will go with us into another world. "Life Everlasting!"



Now we are going to think about "The Life Everlasting." Think with me. Did you ever sit down to think about "Eternity?" Did you ever—when you were lying on your bed—think about "Eternity?" It is such a deep word! so deep! It is like going into very very deep water. We are almost drowned when we think about "Eternity." We are lost! "Eternity!" "Eternity!" Sometimes we should try to think about it.

Supposing you were to go down to the beach, and take one drop out of the sea, and then supposing you were to wait, if you could, a thousand years, and then go and take another drop; and then wait another thousand years, and then go and take another drop: think, how many thousands and thousands and thousands of years it would be before you took all the drops out of the sea? But that is not so long as "Eternity." "Eternity" is longer than that.

Or supposing this. Supposing you were to bring a snail here, how long would that snail be crawling to the top of this church? Almost a day, I should think.

But supposing the snail were to crawl as far as the farthest star,—millions and millions and millions of miles off,—and, as soon as it got there, it crawled back again to this earth; and then as soon as it got back here, it crawled up again to the star; and then crawled back again, to this earth, and it did so millions and millions of times,—that is not a drop out of eternity!

There was a man at Boulogne, in France—people said he was mad—who went about saying, "Eternity!" In the market, or the ballroom, wherever he went, he said, in French, "Eternity is coming! No man thinks about it!" They thought him mad! Which was most mad—he who was always thinking about "Eternity," or they who never,



or seldom thought about it. I am afraid we are more mad if we go about and do not think of "Eternity!" "Eternity!" do think of "Eternity." It is so grand!

When George William Russell was going to his execution (his head was cut off), and went on the platform where he was going to be executed, the last thing he did was to take out his watch, and give it to Dr. Burnett—the chaplain with him, and he said, "Take my watch. I shall not want a timepiece any more. I am going to Eternity. I have done with my watch. You may have my watch. I have only now to do with Eternity." So he gave his watch to Dr. Burnett.

We have to do with "Eternity." "The Life Everlasting!" We are to live for ever and ever. "Life Everlasting."

Now I want to think of something more about "Life Everlasting."

Supposing you were to get to heaven, and supposing you were not to stop in heaven for ever, do you think it would be a happy thing, or an unhappy thing to go to heaven? I think it would be unhappy; because if we got there, we should think, "It will soon be over. It is very beautiful and very happy; but it will soon be over." And that thought would make us miserable!

Did you ever go to a very nice party, and all was very pleasant, and then somebody came, and said, "It is time to go to bed! You must leave all, and go to bed. You must leave the play, the music, and all, and go to bed." Ah! you wont have to go to bed in heaven. Nothing will stop the pleasure there. "They rest not day nor night." It will go on always.

Were you ever talking with anyone,—very pleasant con-



versation,—and then somebody came in, and stopped the conversation? Nothing will ever stop our pleasant communion there.

Or, when you have had holidays; as you get to the end of the holidays, you say, "They will soon be over! I shall have to go back to school again." It seemed to take away the pleasure of the last part of the holidays, because you would have to go back to school so soon. It will be always holiday then; in heaven the holidays will never end. "Life Everlasting!"

The party will never break up,—the conversation will never end,—the holidays will never be over. "Life Everlasting!" "Life Everlasting!"

Well, supposing you were on a journey, and you went to an inn, and the inn was very uncomfortable; such an uncomfortable bed, such disagreeable food, and everything so nasty. Would you mind it very much? You would say, "No, it is only an inn, and I am only here for a day or two. My home is very comfortable and nice. I don't care about the inn, because I am going home."

We are all at the inn now. Never mind the little disagreeables or troubles. It will soon be over. It is only an inn. It is only for a little while. We are going home. Therefore we don't mind about the inn.

Somebody has said, that God's house is made thus: "It is a school at one part, and a palace at the other." One building: at one end, a school; at the other, a palace. It is all one. Which are we in now? The school. Am I at school? Yes, I am at school. We are all at school. But the palace is very close. It is part of the same building. We shall soon go from the school to the palace, shan't we? Therefore we must learn our lessons



well. We must learn the things of heaven. We must learn in the school the things we must do at the palace. Let us think what we shall do at the palace, then we shall know what we are to do at the school.

This world is God's school; the next world is God's palace. We are to learn at the school what we are to do at the palace.

My dear children, we have spoken of "Life Everlasting," and what "Life" is. What makes "Life?" Think. "I am the Way, the Truth, and the Life." Jesus is "Life." Can you fancy how Jesus can give "Life?"

You could fancy a dead thing joined to a living thing; but that the Living thing would make the dead thing live, you could not fancy that. Yet that is just how it is with us. We are poor, dead things; our souls are dead; but if we are joined to Christ, that is, if we love Him, and are joined to Him, then we become "alive" through Christ. The "Life" of Christ comes into us. So we live. And that is "The Life Everlasting." That will be the "Life" of heaven—Christ. Christ is "the Life."

When Jesus Christ was upon this earth, did ever a dead thing keep dead when near His presence? Never! Every dead thing—when it came near to Christ—lived.

We are thinking—at this Advent—about Jesus Christ coming again; and, when He comes again, and approaches near to this earth, every dead thing on this earth will live. The dead will come out of the sea,—and the dead will come out of their graves,—every dead thing will live because Christ is close to it. All will live.

Just as the young man lived who was being carried out to be buried: just like the little girl (twelve years old)



lived: just as Lazarus lived: we shall all live. When Jesus comes, it is "Everlasting Life."

Being joined to Christ makes the "Life" here; and when Christ comes again, there will be "Life" to everything. That will make "Advent." Christ comes, and gives "Life" to everything.

Should you like to go on living as you are now, for ever? That is a very important question. Supposing an angel were to come into this church now, and say, "Now you shall live on for ever and ever—just as you are;" would you be glad?

Was it a kind thing, or was it an unkind thing, when God shut the door of the garden of Eden, and Adam and Eve could not go back? "Kind?" Why was it kind? If Adam and Eve had gone back to the garden of Eden, they would have eaten of "the tree of life," and lived on just as they were. Would that have been good? No; because they were naughty, and it would not be a good thing to go on living naughty! And if you are naughty, it would not be good to go on living just as you are now. Therefore "Life Everlasting" would not be a blessing—unless you are God's child,—unless you are good,—and serving God;—then "The Life Everlasting" would be a real blessing.

Before you say "Amen" at the end of "The Creed"—think, Do I wish it to be so? *Do I wish to live for ever?* Just as I am, would it be a good thing? Can you say "Amen" to it?

You know what "Amen" means, don't you? If you look at the 3rd chapter of Revelation, and the 14th verse, you will see what "Amen" means. It means "Jesus Christ." "Amen" is one of the names of Jesus Christ.



Therefore when you say "Amen" at the end of your prayer, it means, "So be it—for Christ's sake." "As Christ is True, let this be true." "I seal it with Christ." Can you say, "I seal it with Christ?" "Life Everlasting."

Love Jesus,—serve Jesus,—then you can put your "Amen." "I long to be with Jesus for ever and ever. I shall please Him,—I shall serve Him for ever and ever. I shall never be separated from Him." "Life Everlasting!" "Life Everlasting!" "Amen!" "Amen!"



